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Monterey Open Meeting
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Mr. Nyland: Tonite we will just talk about work; instead of a general lecture as we might call it, there will be questions. And the questions of course can be from anybody, not only Big Sur, also whoever wishes from San Francisco, Berkeley, or Palo Alto, and including New York. Points west and points east. So who has questions-- we'll start with that because then we can probably elaborate a little bit when we get going. To some extent it is very good to have questions -- it establishes a rapport which is very useful. Yes --

Question: Could you ...

Mr. Nyland: Give the others a chance -- Big Sur first. All right.. We only wait half a minute for that. All right, lets see what you say.

Question: Could you explain to me the relationship between self remembering and the little "I"...I mean, how to...the difference between the two. What is it to be present to yourself. I'm still rather vague on that.

Mr. Nyland: Have you any idea what Self remembering might mean?

Question: Yes

Mr. Nyland: And you have a little idea what the little "I" might mean?

Question: Yes

Mr. Nyland: Maybe you'll tell me that. Then see what is in accordance with your own statements vaguely different. What is Self-remembering?

Question: Its remembering who you are and being aware of yourself completely -- your existence -- your life, at the moment. And the little "I" is an objective faculty which records and is impartial.

Mr. Nyland: Has that anything to do with the Self...that's where you're vague.

Question: Yes..I'm almost sure but I'm not quite.

Mr. Nyland: You think they are connected?

Question: Well I think they have something to do with each other but I'm not quite sure what.

Mr. Nyland: Yes. Do they function separately or is it that kind of thing -- Self remembering, what is it, is it a state?

Question: It is a state, yes.

Mr. Nyland: And the little "I" is what?

Question: Its also a state.

Mr. Nyland: Is it? No, when you talk about an objective faculty its certainly not a state. Because sometimes its functioning. Self remembering depends a little bit on how you write it. If the s is a capital S its a difference from ordinary writing. Remembering of course means in the ordinary sense that I recall. I recall now my Self.

Capital S -- it is my Self as I was when I was young, and by that we mean that a person as he grows older, changes his Self, or that his Self becomes less and less available, and that his real Self withdraws within, and that therefore in ordinary circumstances he doesn't remember that what he really is. Self in that sense is like his essential being. When he grows up he loses the contact with it, and although it may receed it is of no practical value. When he is a little child he is still uninhibited and his real Self then comes much easier to the foreground, and for a little while the little child simply functions more or less with that which is the prime mover or the prime thought producer or even the prime feeling producer. And then when he starts to grow up and becomes educated and under the influence of different people who tell him what to do and so forth -- there's a very important point in a child's life -- in the beginning he talks about himself as something that exists as if it is anyone else. He calls himself by his own name -- Willy wants this and Willy wants that" its a very good state, but when he changes into 'I want this and I want that' he loses exactly that beautiful quality of innocence. His real Self is that what he calls by his own name, and that is still unspoiled. When he says 'I' he begins to manifest himself and considers that which is his body not the same as what his Self was, and he loses gradually the distinction between the two. And finally when it is 'I' it has taken over everything that he is, because now he identifies himself as an'I' for himself with the rest of his life. So that his life now becomes expressed in the form of manifestations for himself and then he is a personality. His Self has receeded to somewhere inside and is very seldom touched. He protects it, and you can say it is like essence, and sometimes when it is very pure it is an essential quality he touches. So when I remember, I remember in that way my Self as it

used to be, and I wish that in recalling that, that I will have enough desire to do something about it in order to make this Self again available to me. Self remembering in the ordinary sense is a small act, it is that which I now wish to remember is my Self as I am at this moment. So it is then the ordinary sense my Self which is available for me in the form of a remembering. And then of course it becomes an ordinary unconscious process. That is, by unconscious I mean an ordinary subjective one. So you see it is a description of a state and the recollection of that what used to be which when I wish to remember it I do it for a certain purpose. And because of that the word Self remembering sometimes becomes a little associated with the idea that one wants to work on oneself. But again when I say 'work on myself' I mean that what I am now; and work on it will mean that that what is my Self at the present time should develop, because otherwise it doesn't need any work. The little"I" is an entirely different concept, and it has nothing to do with it. Self remembering is a state; the little "I" is the beginning of work; and the creation of the little "I" simply is to indicate something that could function in an objective sense regarding my Self. That is, regarding my personality. And lets call that the little "I" -- I would like to create conditions in which this "I", separated from me, starts to grow. The little "I", I simply call something as an entity which starts to function -- I say, I hope -- in an objective sense; and that for the time being that kind of a functioning is simply reduced to observing that what I am; and that for observation I select only physical behavior, because I strive and I wish to create the little "I" in such a way that it functions

impartially regarding my Self. So when I talk about objectivity and the little "I", it is then in creating that, that I will establish something for me which I hope when it grows up can be of value to me. The quality of the little "I" is of course that what has to be objective; so in that sense it is nothing at belongs to a subjective world. And the difficulty is for me to create a little "I" on the basis of an objective something about which I, being subjective, all the time, do not know very much. But we don't have to go into the difficulty of creating it and what is actually necessary for the further growth. The fact is that I would like to have something that I call now the little "I", and if it is functioning in an objective sense regarding me, and the functions of the little "I" should be observing me as I am. And the necessary conditions that I want to ascribe to the little "I" is that not only it will observe, but that observation should be impartial, and that also that registration of the fact of my existence should be simultaneous with that what happens. So it brings in the question of the moment. You understand it now? That they are not really -- except that both belong to work on oneself as a form of terminology.

Question: I don't understand the concept of the little "I" -- does that relate in any way with the permanent "I"?

Mr. Nyland: Well it could become permenent if its grown up enough. And the question now is what do you understand by permenent "I"?

Question: I don't understand anything about it except what I read about it.

Mr. Nyland: Gurdjieff uses the term "real I". Naturally it would be permenent from our standpoint if it is free from the laws of destruction which we accept on earth. So the degree of permanency

depends entirely on how much there still is as a result of an existence on earth. So if this little "I" grows up and becomes greater and greater and develops really, it could become permanent the more free it is from that what I now call destruction on earth. It simply means that I die. If (that could) be permanent in the beginning, I don't believe so. When it is created -- when what I try to make, this little "I", as it exists -- of course its not permenent because its still 'as if'. It is only by giving it certain tasks to do that it has a chance to develop; and when it develops there is a point at which it becomes a reality. You see, its always with these kinds of things that whenever I assume that something exists 'as if'; that if I live in accordance with the 'as if' that then 'as if' gradually becomes reality and starts to exist. You see, assuming now that it receives enough forms of food, so that the little "I" can grow. You see, originally I want the little "I" to function in an objective sense regarding myself. The purpose for that is that I would like to receive facts which for me are more absolute that subjectivity can be. If I think about myself I collect of course data about my Self, and I know a little bit what I am. I use, naturally my mind for that, and sometimes my feelings, and when someone would ask me to describe myself I could do it very well, in certain terms of how much I am this way, or what kind of thoughts I have, how tall I am, and all kinds of description. When I now wish to recall such facts about myself, all of that is registered in what I now consider my mind functioning, and we simply say it function subjectively because it belongs to the conditions of earth. I start to question if that what I consider a fact, recalling from my mmmory, if that is the real truth. And when I try to describe myself emen to myself, and usually when I describe

myself to others, I am not entirely clear that actually what I describe is the real truth. Because I interpret, and I would like to write it up in a certain way many times, to make it a little bit more clear; and sometimes when in my memory I remember certain things, maybe I don't like them, so I shy away from wanting to see them -- I don't want to recall them; and when I try to talk to other people about them I am not entirely truthful -- when I want to emphasize certain things that are so called beautiful or good in my character, and the things that are bad I like to simply gloss over, and have no desire to explain any of them to you. You see the difficulty of this question is it is necessary for man to have objective facts. Because as far as life concerns on this earth, all my subjectivity is quite sufficient, and I can continue to live the way I am even if I know that I lie a little bit to myself; and if someone else understands that I lie, for ordinary purposes of (word unclear) communications between people it isn't so bad. And when I'm really a liar, and everybody finds out, of course I am in discredit and people don't like me very much; but probably I will change opinion of myself or I become clever and I don't want to say it anymore in the presence of others who already know me too well. It is this whole question now of the factsthat I know about myself -- are they reliable enough or not? It really turns around that particular point -- whenever I try to describe anything, whenever I recall what I am, and I give it a name, or I associate certain other things with it, can I really rely well enough to say that that is the absolute truth. (word unclear) for a person to be really truthful; that the reason why I want to be truthful is that it is the only language that everybody would

understand if it is in an absolute sense; otherwise I always live in the world of personal interpretations. And I cannot trust myself even with the things that I see. If you take a group of people together and a certain something happens on the street and you ask them to describe it, you know the descriptionsvery seldom is the same for different people. If it comes to myself I am even a little bit more selective and I do not want to talk and surely, not to myself, to admit that I am every once in a while stupid, or that I am a bad character, or that I have bad thoughts, or that I get angry too often. And then whenever I now notice that I try to describe and recall it in my memory, that then what I try to describe, I start to rationalize about, and I find reasons why I have to be like that, including even saying 'thats myself' or 'that is mother nature which causes this' or 'astrolotically I happen to be such and such, I was born under this and that sign, and for that reason I have to behave the way I am.' Now to some extent thats quite right, because there are of course different types of people, and they receive all kinds of impressions from the outside world as well as from oneself in a different way. But when it comes to the question of communicating it is not reliable enough. You see the difference there is, what I call scientific fact, and that what is so called personal interpretation. The scientific fact is acceptable by every scientist without any further question. I make a difference between the axiom and a working hypothesis. As long as it is an interpretation theory of something that I believe, then certain things have happend in accordance with certain laws or certain influences, then of course it becomes my theory, and if someone else can agree with me then I become free. But if someone doesn't agree, I will never argue. And so the scientific fact can only be established when finally there

is agreement among all scientists that certain things actually are acceptable by all of them. And then I reach a degree of absolute. Absoluteness in this sense simply means that no one disagrees. For myself I have much more difficulty because that what I perceive with my mind is not acceptable by that what I call feeling. And the conflict is constantly in man between his feeling and his mind. If he could agree on any one kind of an experience that for him is acceptable both by his mind and his feelings, then he would approach an aboolute fact for himself. But he doesn't; and all the time I try to describe things the way I think they are. I try to indicate that that what I now have acknowledged with my mind that sometimes I like it and sometimes I don't like it and as a result when this starts to happen I must say that my intellect is not functioning correctly as an intellect should function. It is intereferred with by my ordinary feelings and because of not knowing the degree of how much of that feeling entere it becomes, you might say, soiled and the pure intellectual process isn't there anymore. It is a spoiled intellectualism. We accept it in ordinary life but it is not something that I can even communicate to someone else because they don't know what I feel about although I may say intellectually certain things. And usually it is that way in any kind of a communication between people and very often that particular kind of a language that we do use when I use a word that has a meaning for me based on my experience, when you use it it is based on your experience. If we understand it on that same basis how do I know your experience and how do you know mind. So again, you see, you are up against those particular difficulties of if we talk in a certain way we now talk about facts of life then I wish my intellect to be completely free from any interference

I don't want even my mind to have associations with that what I experiencesiencewhat I register partly thourh my sense organs and which afterwards becomes my memory. The association process is a terrible one because it is based on something that I had already some time ago, I now associate with that what at the present time is a new impression and as a result the new impression is not free anymore and is now associable and because of that all the applications that are more or less similar will start to influence that what I now reaall intellectually. If I keep on thinking about it, I realize that that what I now call my influence (?) and of course to some extent what I understand of my feelings to be much worse because with the feelings I have no sharp measurements at all. At least with my midi I can more or less logically reason and I can listen to (unclear word) but with my feelings it is utterly impossible (the next sentence is lost because of a roar on the machine) But I really want absolute facts that is of course an entirely different thing. I want absoluteness when I want to use that what I am for further growth because if it is shaky or if it is something that is liable to change in accordance with my experiences as I will list them then the foundation will be built on sand. I want a foundation which will always remain the same, which will be reliable and on which I then can build something that I hope will be more permanent. So you see this relates then to what a man expects to become, what he hopes that he might be in the future and the admission that that what he is is not as yet in the terminology of Gurdjieff harmonious enough, that he is not full grown and that there is still a possibility for him to grow and that he now has to grow in the direction of where the particular conscience of himself has efficiency (?). One is the direction of his feeling which is not reliable at all because I have

no measurement, and only in a very general sense and the other is that my mind is not pure enough and that if I want to develop my mind I have to start with purity otherwise I get a mixture in my mind of that what is a mental process together with a lot of feeling if it is introduced at the proper time. You see in ordinary life we happen to function that way with the three different, as you know, three different centers, of which the physical center is the only one that really exists to its full measure except that one dies after a little while, but the body itself is full grown but the feeling center is only halfway developed and should give the possibility of really growing out into something that could become in reality an emotion for man and that his intellect is still in its infancy of development and if I now want to make it grow, this naturally is not only the theory but also would have to be the practice that that what intellect should be is not just a little bit of something I call mental processes at the present time but it ought to give me real thoughts, insight, understanding and the ability to see everything clear at any one time and always the same, but I'm not reliable with my mind because if I read and I like what I read I may take on what the other person is saying. But if someone else is writing another book which is just as clear and I read that one, what happens to my mind. It sways because I have no opinion and I don't know really what to think about so and so saying one thing and someone else saying something else so I say all right I will think my own way but my own way is limited and it is only satisfactory as long as I am not disturbed. If I am brought up on the Bible and I don't

read any other literature I can stay within the framework of the Bible and be very happy but if I then start to read Vedanta or perhaps Zen or some other kind of religion that seems to appeal to me and then I cannot find any relationship to that what I consider my own Christian faith then I am up against it because I am disturbed in my peace. You see the question of this absoluteness as a necessity for further growth, I think, is fundimental. If one is willing to live with relativity everything is perfectly all right and then there is no further argument because one simply assumes that the person today is a little bit different from what it will be tomorrow and now he has a certain mood and then don't go and see him because his judgements will be influenced by...and if you want a job go and see the boss after lunch because he will feel better and things of that kind. You know ordinary practical knowledge that we have and we can get along with it very well but for the sake of building something for oneself that at the present time is not in existence and particularly when one says religiously I want to build a soul for myself or I wish there was a soul that I could use or religiously that by means of growing that I could evolve to a certain state not only a further development but a state in which I am much more a man and wishes again religiously to go from one level to another until finally absoluteness is reached for me, that is an entirely different concept. I think it is quite necessary to make distinctions of that kind because the relativity at a certain point in ones life has to be changed over into something that becomes really permenent.

And that what I am striving for is to make something permanent that is not affected by ordinary subjective laws and it simply means that I would like to create something for myself on earth which is not bound by the laws of earth and that naturally would be freedom and when it says in the Bible "heaven on earth" I mean actually that heaven is a state, if I could experience it, which then exists in the midst of a variety of things which affect me and are different compared to tomorrow or today or next year. Something permanent has to be reliable at any one time from now until eternity. So if you mean that by a permanent "I" I will agree, but how does one make it? It's the same thing as saying how can I produce absoluteness in the midst of everything that is not absolute. How can I at the present time living in finite form experience the concept of inifiity. How can I as a hyman being experience the presence of God if by God I mean that kind of a higher form of being which is Omnipresent and Omniscent and Omnipotent but you see all religions are based on that and all religions as expressed by people who really try and strive to live in accordance with the rules as it has been given always try to find a permanent place. No one likes to live in a certain life on earth and to do it he will try. As long as there is life in man, he wishes his life to be complete because it is absurd that a man is born and dies. There is really no rime or reason for this and if one keeps on thinking about it, quite logically he has to think what happened before I was born and what happens with me after I die and if the conclusion is that life is all there is from the moment of conception until death then nothing, nothing, nothing then of course if my interest goes only as far as this present life is concerned I am

quite satisfied with whatever the conditions are offered in this life. I will make it a little better in life but in general if I cannot, I simply say, well, that is the way it happened to be and I forget about it. These are the differences in the two concepts. A man is interested in life on earth and to make the best of it and another person is interested in considering this life as a stepping stone towards something else and in between is the person who wishes to continue or to understand his life which now wants to use thattime he is here in order to perpare himself for the time that he is not here so if life then could mean for him a preparation for his death he must have a meaning for his death that that could be not the end but the beginning of something else and about such questions there is never any argument because it depends entirely on how a person is made, you might sat, what kind of type he is, what his experiences are, what he happens to think about, how much alive he is and ultimately what he reakly feels because even if he cannot express it and cannot find any words sometimes there is in man this kind of a feeling that he doesn't know the 'il ne sait pas quoi', he does not know what and at the same time he knows it exists and it is something that of course of that kind of form of life, that kind of an indication of living im him will come up when a person (phrase unclear because of roar on tape). In order to (word unclear) himself whatever form it may be which would contain for him the highest possible that he can create and that in that kind of creation he hopes that he perhaps can give something to mankind or perhaps if it is a good classical work of art that it

would remain permanent. And, of course, there is practically nothing that remains permanent because you know if it goes in the museam, it is already dead and if it is acknowledged by someone's living room, also that probably dies after awhile. What is permanency for man? What is really, when he looks at his life that could be called permanent and exactly because there is nothing that is really permanent he wants to have something that is permanent and then if he believes that it is worthwhile he would like to get his (word unclear). This particular process of identifying with myself that what I am and that I believe that since I was born I am important enought that something must have a meaning why I was born and then of course, I become identified with the fact of my life and then with that I hate anything that is going to destroy me. You can call it self-protection, but the protection simply means the self as it is and is self as it is represented by the body, Everybody knows that it ends so permanency can never be based on the body and when I say my permanency could be if after I die that I go up to heaven and sit at the right hand of God. And of course it is a lovely little picture but what is there to assume that I will end? Why should I even assume that God will notice me and what am I doing at the present time on Earth to deserve even that kind of a treatment? You see I think one's conscience immediately comes in and says what a fool you are thinking that you are a child of God, because you are not at all a Child. You are your own God to some extent and even if you pray to the so called higher God, thathe will help you, many times you will even put in prayer personal invitation.

Permanent "I" will only exist when man has gone through a great deal of development of loosening himself from the bondage of Earth and that he has created certain substances which are no longer s ubject to the laws of Earth, although the degree of permanency will depend on what he creates. If he creates something of the next higher level, it will be destroyed at that next higher level and how many levels there are one can talk about that from now until doomsday. When there is a gradual change and the possibility of changing from one level to another, that of course, is without any question and if in that particular kind of a process if man can develop, he will also go through different levels of development of himself and that what man has to take as a possible development ~~of himself and what man has~~ is not his outer manifestation as his body but it must be of the nature of his emotional state or perhaps his intellectual and then {of course} {unclear phrase} oneself simply if he can develop emotionally he can form a body again, as you might say a house in which a form of life can live and he can develop a soul or an intellectual body. And if man can actually accomplish this while he is living on earth then he will have a dwelling place when he dies. Permanency is far away, but permanency is inside. Permanency means there is not something to change and change for me always means an inference of dimensions, either of space or of time. We talked about that the other day, didn't we {name} where are you? We talked about it. The point in oneself is free from dimensions as long as it doesn't move but as long as it still has the possibility of moving, it is still subject to the

possibiliy

of changing. If I want a concept of something that is not changeable, I have to have a moment. A moment is non changeable. It is also non-dimensional. And the expansion of a moment becomes infinity for me. It's an entirely different concept as an extension of time or even extension of space as in the totality universe is all space. It has no meaning whatsoever because space is limited. Space I only know as a distance between two points and that is my {unclear word} in time. All of that are subjective concepts and they are quite good and usable. For Earth they are nothing, for they will not give me infinity. So the problem of searching for oneself is to reach infinity within and in that point as a moment of existence within myself has been found then at that moment everything has changed and I then have realized or experienced infinity for whatever it is for me and it is of that time that the totality of myself has disappeared. That would be permanent. What practical questions, because you work, don't you? So bring up questions you want now. No limitations.

Question: Last time in Seattle you told me that I had to learn to be more honest with myself and you gave me a task to try when I was with other people to pick something to do and then do it no matter what happened {pharse unclear}. And I tried that since then and I have found that the times when I really did it, it was very good but I didn't really do it all the time.

Mr. Nyland: How do you know then it was really good not all the time?

Question: No, I didn't do it like {unclear phrase}. I realized how {unclear word} dishonest I am with myself.

Mr. Nyland: Allright, that becomes a statement. You find out certain things you didn't know before and it's a very good thing to face it because probably that is much closer to the truth.

Question: Well, what I meant was when I actually did it, I realized how every hard it was for me to actually keep doing it.

Mr. Nyland: That what is truth in you, you know, is always covered by so many layers and if there are many layers, it takes a long time. If it is on the surface, a little easier. The closer it is to the surface the less truth will it be. I know certain things that one doesn't want to admit to oneself perhaps until much, much later. It is extremely difficult to be honest with oneself. If I say something, I want to make absolutely sure that I really mean what I am saying. I keep on repeating it and I question it. I look at it from all angles. What is the motivation of why I said it? What is really voiced in my mind? What did I feel that I use just that kind of a word and to what extent was I affected by the person I am saying it to and as I said it, how did I say it? To create an impression or to put certain things in that were not entirely right and it is not even the use of a particular word but the way I say it. How am I even when I am saying it and what kind of thoughts do I keep when I am saying some other thoughts. And the rationalizations that take place all the time, why I do this and that and so forth and hide a little bit because it's better or say not yet because it is not as yet the psychological moment. And, of course, its based on fear that I don't want to face certain situations that are not agreeable to me and I don't want other people to know about it. And whatever it is again and again when I

consider myself in my ordinary private life and I keep thatas an intimate something that is only meant for myself. Even then I am not entirely honest. I have said before even if I pray to God, I am not honest. I always hold something back and even if I say it is not my will but Thine, I don't say it because if it doesn't work out that way. Supposing I pray for rain and I don't get it. It certainly is not God's will. I simply say, he's a fool, I need rain. And I judge God without any question. I blame him and of course, I cannot blame myself, because I'm really ignorant. If I knew, I wouldn't have to pray. This question of really being honest with oneself is extremely interesting and before you reach thereal truth you have to go through a great deal and accepting yourself in many, many situations and where originally one has an opinion of oneself that one is not so bad, it turns out it is pretty bad and sometimes it turns out pretty good. Much better than you think. For instance sometimes the truth that you have about yourself when someone else makes a remark about you and you respect that person and he says one thing, you start to doubt what you originally thought of yourself. You really don't know. Whenever one is in the presence of a force stronger than yourself, you go along with it. As I said before, if you build on sand,the rains come, it washes away. If it is rock, maybe it will hold. What is permanent in a person? What is his solidity? What is really his truthfulness? Things that have heart? We cannot be changed anymore. So really if I want the truth, I have to collect all facts about which I cannot do anything more and then I have to look at the facts without having any wish to change them because I can't and the fact that I cannot change will lead me to the acceptance of whatever they are and that could

become truthful. But how do I stand on that what is past? Only by being in the present and therefore the stage for reaching truth is connected with the present. Reversely, if I want to look in the future and anticipate for me also that could become reality. When I actually can accept that what is in the future as something that has to come, the future is reaised to my understanding of the laws which govern events and that includes my particular reaction to that what I experience. If I could actually accept the fact of mechanicality there is nothing that would surprise me. everything in the future would already be predetermined and then I would look at the future as something more absolute for me and again I look at the future from my present. So for that reason the question of this future, present and past, that what is now for me reality only, without being affected whatever ...ever it may be as future and whatever ithas been as past, loses completely theinfluence when I am in the present and for me the present means the dividing line where the future goes over into the past and I have to be there as experiencing it and for that reason for me if I actually want to find thetruth I have to be free{from}what is going to come and free{from}what has been. Thatmeans I have to be free from my subjectivity in the thought of anticipation and I have to be free from that what I call memory which is past for me and that real freedom is that indicated of that what is not subjective and that becomes present andit becomes moment. That's why it's so difficult to be honest because I keep on living in the past or in the future and that is my mind. It cannot do anything else. This is theimpurity of themind. This is how themind gets spoiled and functions for ordinary life. Ordinary life remains subjective all the time because this is the definition of the term. I

simply mean Earthly and therefore I won't have the real truth. The introduction of something that is not of thid Earth is absolute necessity, for that reason I cannot see the truth unless I am living in the present which is another way of saying I'm Awake . When I'm Awake I see it bcause I am not bothered by explanations and I am not bothered by having to justify me. Try to see this picture how I get to truth. The further I get away from things which are now untruthful, the more I will be free from them and the more possibility there is for me to see them at first in perspective and afterwards I will see them equal and this is really the idea of becoming objective in a subjective world in that one is outside from this subjective world looking at it and many times when I say I want to think about it because I really want to be fair, is that I would like to let go by in review that what has been my experience and the more I then think about it and recall and recall and recall, the closer I have, at least I have the chance of becoming more truthful. When I get away from the Earth I can be free from it and I simply indicate that as soon as I can get away from it I could become more objective If I could become impartial to that what is my Earth which is my body in my own little solar system. For that reason if I wish to become objective I have to observe my body impartially. Then I am free from it and I have to live in the present which means simultaneity. So in order order to get to truth about myself or truth as facts, the way to get it is by employing that what I now just now said. I have to collect data which I want to be Absolute. When such data is observed it is registered as existing in something that is impartial to it and when they are registered at the moment when they happen. That will be truth if I am in that state which we now call awakening, can actually see or look at my self (and of course I don't use the word looking anymore

because that is also subjective, I simply say Aware in order to indicate the particular mental state) then in such a conditioning of Awakening, I will reach truth about myself. Go on if you want to be truthful or if you want to become truthful..

Question: Is it a pretty good assumption to think that when observing with one's "little I" that the _____ amount of state of relative Consciousness...

Mr. Nyland: State of what? I didn't hear you well.

Question: When observing with one's "little I" you bring about a greater state of Consciousness with that than...

Mr. Nyland: Well you know the terminology sometimes overlaps. What am I trying to do when I say Work on myself, or try to have "little I" or something that becomes observant of me. The real wish is that I grow as a Man and that in my stage, which at the present time I consider with a mental functioning more or less unconscious, that I would like to have real Consciousness. That what I understand by real Consciousness means that the intellect functions independently of any one of the other senses, so that we simply use in a different kind of a word as Consciousness, when I say self-Consciousness, because it would then be that intellectually I will have results of data which for me concern myself. You see? So when I say I want to go over into the state of self-Consciousness, I simply assume that the state in which I am now in is unconscious or at least not sufficiently Conscious, and for that reason we simply assume that there are four different levels of Consciousness. You know Daly King's book in which he talks about that ordinary sleeping state when I am physically asleep, waking-sleeping state which we all experience now and we call it awakening, that what is Self-Consciousness which in the sense of Gurdjieff is that state of real Awakening, and Cosmic Consciousness

which determines the place of Man in the totality of the Universe. To what extent these layers are separated sharpley or not it doesn't because if it's a question of reaching a higher state of Consciousness then I simply have to use that what I now consider my ordinary consciousness in such a way that it becomes real Consciousness and is free to function intellectually. So consciousness simply means then a description of a state that I want to reach when I work for the developmxent of myself and that what now can develop is simply my feeling center becoming emotioknal, if you don't mind, Octave law, saying that the do re me which exists has to be completed with the sol la si and that for the intellect, the law for the intellect is only in ordinary life indicated by do and the possibility of growth is do re me fa so la si for intellect. So when I say a Conscious Man should have at least a Consciousness but if he is a man he should also have a Conscience and if he has a Conscience it should become noticable that he is Conscious whenever he wants to act and that then together with Consciousness and Conscience, a man should have a Will as against wishes. So when we say a man should become Harmoniously developed, we really mean that he should be a Conscious being and a Conscious being must have a Conscience and he must have the ability to Do. So it's not _____, you see. It's quite logical that I hope that the "littleI" will be instrumental of bringing Consciousness to me and I say the"little I" will do it in a much better way than other states of so-called consciousness which I can reach either by forms of meditation or that I can reach by the forms of yoga and certain practices. The reason why I say the "little I" is better is that the "little I" will have the possibility of developing the three centers of man to its fullest extent simultaniously and then therefore _____ definition is man, that man as a three centered being should be full-grown in three centers which is another way of saying that he should

have three full-grown bodies before he is a real man so that the intellectual body would represent his real Consciousness, that his full-grown emotional body would represent his Conscience and that as far as the physical body is concerned, he doesn't have to do anything anymore because it is full grown. Only the relationship between these three should be different. As it is in man at the present time his body is he king. He follows what his body wishes. If for instance there is a difference betwwen the mind and the feelings usually the body will win and sometimes it seems logical and may times when it is logical but not agreeable to the body the feeling will win. The question is whenever there is a relationship as I know man in an unconscious state, his body is more predominant than any of the others and when he really is hungry, no amount of thought that he shouldn't be or no feeling that he tells himself will prevent his body from _____. And we know that as far as the body is concerned that there is no question about at the proper time, the body will save itself at the expense of anything else. The body will continue to wish to live and prevent danger from entering into it. As far as the mind is concerned, we experiment much too much with the mind. We really don't care so much because we put all kinds of chemicals and medicines so forth in the body that affect the brain simply hoping that it might work and we take chances, we know we take chances. But we don't take chances like that with the body. The body knows very well when it is not right and as soon as it isn't right you go to the doctor. When your mind is disturbed, you go to a psychiatrist of course becauuse it doesn't function properly but for ordinary conditions you give your mind an awful lot of things to d which are experimental. For instance who knows what is the effect of TV on the mind, ultimately.

Question: The effects of what?

Mr. Nyland: TV. Little children watch TV but what are they growning up to be and what will they have as minds. What will be the affect of associated prose on the child or the kind of education we give him at the present time. How do we know that a person who is at the present time living under the influence of certain publicity or ideas that are presented to us or that what is of course a lot of lies and so forth in newspapers. What do we know about the development of the mind which is constantly under that kind of an influence. We allow brain washing. In many ways we allow politics simply to tell us what is not the truth even if we know it. As far as the body is concerned, the body is not interested in being a little too cold or a little too warm. It is not interested when something is wrong with the breathing. It is not interested that it will be if it happens that one is doing something about it. It tells the mind to go to the doctor or to do something or to change the diet. No one wants theory when he is in his _____ sick, the body just doesnot function and we somethimes fall overboard and wash it everyday so maybe we make a mistake but whatever it is, we protect it. We protect it so that whenever any danger happens the body itself protects itself. Whenever there is a wound, immediately the body produces all kind of forms in order to lets say the blood that is coagulated quickly so that no germs can comein. Whenever there is any poisen, an anti-toxin is formed in the body. Whenever there is a disturbance in the equilibrium in the body like because of cold or not enough water, we supply water in order to establish the right PH, if you know waht I mean by the degree of acidity of Y. The nervous system when it is under definite heavy influences, we take a reat. We take to the bed immediately when we feel a little sick, in order to protect it. Regarding the feeling and the mind, we have mally not that

same kind of an attitude and we do almost anything as far as experimentationis concerned and we allow it. So for that reason I am through as far as the body is concerned but the body now is predominate and it takes its place as a positive factor regarding the other two. For a Conscious state, the mind is number one because the mind in that case knows, and knows what the body has to do or should do. The mind and the Conscience, that is Consciousness and Conscience in a developed man have no disagreement and as a result that what is told to the body to do, the body becomes simply the executer of that what in the form of Will is dictated by the Consciousness as light and insight and Conscience as furnishing energy. The picture is entirely different for a Conscious Man. The accent is that that has become positive which used to be negative and that what used to be positive has become negative and that's the proper relationship because feelings have to remain in the place of furnishing _____ energy, it simply means in between the two that one positive becomes negative reversely that that what is the function of the feeling remains in its place as producing a balance between the two and that the form of energy that is required is simply that it continues to make this process a dynamic one, For that reason if one works on oneself, one starts with the mind although the feeling plays a definite part in furnishing the wish to continue to work if the mind can be quite clear in allowing the "little I" to sit there you might say, for a little while in order to start to function. But it is quite definitely in the beginning a mental process which has to be understood and thank God it is very simple, so not much of the mind is needed in order to understand it and then that what is required is the practical application and that what the body is doing while the body as a servant is being observed by the mind. When I observe my body, my body becomes

I would say inferior, but certainly is a servant to me.

Question: Am I right in understanding you to say that intellect represents Consciousness?

Mr. Nyland: No. I said it was one of the attributes of Consciousness. I said that Consciousness will give me insight not the reverse. Consciousness of course, much more than just insight. And insight sometimes is _____ too because it may also be the result of intuition. So when I want to describe a conscious state, I say it is functioning purely as an intellectual entity. By an intellectual entity, I mean that it will receive facts in the absolute sense. What then Consciousness will do with it, it will in its development as a fully Conscious man function exactly the same way as what we nowhave as a prototype but if I could understand my subconsciousness to be free from every outside influence coming into it and influences for myself coming into it, then my ordinary mind would have become Conscious. The processes of formulation, of that what is pondering, of that what in my mind is partly an associative form leading to understanding. It is partly based on the weighing quality and partly based on the clarity of formulation. But all of it whatever the mental functions will be, will be in balance with each other. You see there are conflicts in ideas in the mind and I have one thought and another which are contradictory to each other and that prevents me from doing something because partly I do not know and partly I have an idea that it is in one direction and partly in another direction and there is no judgement in my mind as having wisdom to know what to follow with. Insight simply means that I have a result in my mind as an experience which I now consider to be knowledge and when it is an experience having gone through myself as having experience it, it will have understanding. The main, you might say, attribute of a Conscious man is understanding. Understanding means that he has facts which have the proper value by themselves

Results without being affected by the existence of _____. That is pure _____. It will also give man the possibility of realizing and registration of time in a different way than he now registers it. Consciousness will enable a man to see time as a point. In the first stat of that kind of Consciousness, Self-Consciousness, the linear dimension of time is reduced to a point, but the plane is still reduced to a line and that what is solid is still reduced to a plane. That is as far as Self-Consciousness will go. If man could become Cosmic Conscious, he would eliminate the second dimension of time. He would be able to see a plane as a point and that would be solid, would have become partly a line. There are of course after the Cosmic Consciousness the total combination of all Consciousnesses which will become for him absolute. In that sense all dimensions will _____. So again you see there are three definte degrees of Consciousness. I am already talking at the present time of what kind of Consciousness belongs to a harmonious man. When man is not man. When he has evolved to the place where he becomes part of the Universe and then as such an entity of life is taken in or united and finally fused with eternity. Then the question is always what remains and when one says Life then that remains contains me. Do I, as a little me, still have a form existing in that kind of eternity. One talks too much about philosphy _____ because we really don't know. Theonly time that we do know a little bit is becoming Conscious of Conscience and in that sense that what is Conscience is functioning with an understanding evaluation about which there is no question but you must not forget that Consciousness always has to go parallel with the development of Conscience and Conscience doesnot function as our present feelings function. Conscience functions in the first place as something that is emotional in character and will require no form whatsoever for expression. Its quite different from ordinary life. We always in ordinary life require form and the

manifestation whenever there happens to be a certain feeling and it is only because the feeling center is so closely connected with the physical center, but when the emotional center is free, it does not need that form and the expression is purely emotional. For that reason there is no _____. In an emotional state, really that is, in an absolute sense there is only time for there is a rate of vibration ~~x~~ that is communicated. I say you have to take the two together because consciousness will never exist without Conscience. When Consciousness starts to develop, Conscience runs parallel to it and receives from Conscience, energy in the form of that emotional quality, wishing to continue the further growth of one'd Consciousness. You see what I mean. I am not limiting Consciousness to insight only. It is much so much more. Insight just happens to be a little indication of certain things which I know more about than I know at the present time.

Question: Mr. Nyland, You have in the past, I know given out many, many tasks to different people and I wondered what the value was in terms of your giving out tasks as opposed to the person themselves choosing the task. What is the difference between them.

Mr. Nyland: You know the reason for the task. The real reason for a task Let's be clear about that first.

Question: Yes, please.

Mr. Nyland: The reason is that the task will remind me. A task is always connected with a wish to be awake. Always, whenever I do a task, then I am reminded that I ought to make an attempt to work on myself. So a task is not for the purpose of finishing a task. The association with the task is always for the purpose I want to wake up. Now the question is that when I select a ~~task~~ task for myself, I will select something that within my limited knowledge I may know that I ought to do and I will do it thinking that that what I ought to do is based on superior knowledge. Very often what I think that I ought to

do is based on ethics or it is based on something to get along a little bit better in the world or that someone else is not going to criticize me when I don't fulfill that kind of a task or that I for myself have enought self-respect to be able to live with myself. Many times when I give myself a task it may be for entirely subjective reasons. You see and it is not that it is bad. I wouldn't say that because if it is a task it is not for the accomplishment of that and it is not for that kind of a result so it could give me quite definitely an impetus mf or at the time when I remember that task that I ought to do it, the chance that I wake up is so I could be there. The only thing is I am the judge and the jury and I even am the accused and the whole think is within my own little family and I have absolutely no accounting to give to anybody and when I have a task and I find a perfectly good reason whmy I couldn't do it, nothing is going to happen because I won't tell. This is the difficulty in giving oneself a task. If you have a very strict sense of honor and that you are going to do the task you have given yourself one, or it is a task even stronger than that is, it is a vow for yourself, it is quite all right, you don't need anyone else but it happens so seldom.. And in ordinary life whenever I put myself under an oblighation to someone, I will in the presence of that person always feel I have that obligation and when I don't fulfill it I will always feel ashamed if I am a man. So whenever you get a task from someone else, you are under a certain added responsibility. You have to do it becaude if you would have to report it and you would have to admit that you didn't do it, you might feel ashamed and you probably would lose the respect of the person who has given you the task. This is the second reason. The third reason that the person who isnot you and is not your subjectivity might have the possibility of looking a little bit more objective and if you can give a task that has that kind of an objective value for your benefit, for your good or what is needed

in your case, fortunately, it loses all the different things that might be too subjective for you. It is under an assumption that a certain form of superior wisdom might exist.

Question: Well, Mr. Nyland, from my understanding of this report, it was incorrect from what you just said. I used the tasks that I gave myself as work situations.

Mr. Nyland: It is all right, if you want to acquire dexterity. You can give yourself many tasks, but there is only one reason for giving tasks regarding work. Now, if you want to prepare yourself, your body, your ability so that they become more flexible or that you develop in yourself already something that might be comparable to a will afterwards, so that alraady you have your mind tell your body to do certain things against the grain but if you want certain ability to exist in your body either by the acquisition of the dexterity or by overcoming certain difficulties that usually would be in the way if you left it alone, then, of course, you are in the right direction of making equipment that can be used afterwards for definite purposes of objectivity. But you see it is limited because the whole question comes donw to this. Why should I have such a smooth functioning body when all I wish is to observe it. I want to improve myself for ordinary life in order to have a better economic existence and I will go to any kind of a length of getting a degree somewhere in order to teach and earn more money than I can without a degree or if I wish to play piano then I go through the rigamorole of all kind of excercises and technical difficulties in order to be then able to become lets say a concert pianist. But you see its earth, and its very lovely on earth and one distinguishes oneself, and I hope one earns a little more money and you can live in leisure. At the same time, it only has one purpose. To be on earth, number one but with all of that, you stay on earth. The purpose for man if he wishes to become harmonious is to be free from earth. It doesn't

mean he has to leave, but when he is on earth, he should be there completely free. Free choice means that I can go one way or the other and if I prefer to stay on earth or I could leave, then I would be really free. So the tasks always have to be in connection with that what is for my freedom and the more dexterous I would become, I am afraid I would be more bound. It's a wrong thing sometimes because when I am more bound, I am really much more asleep. When I overcome difficulties on earth, I become regarding that what I am supposed to do monotonous. I need something every once in awhile that is just a little wrong and then when it exists it could be extremely useful for the purpose of waking me up. But when I make it too smooth, it becomes too ordinary. Take yourself as you are. There is no reason whatsoever why you should improve in order to wake up. If I accept myself as I am and if that is the requirement of objectivity then I don't care what I am but from the standpoint of infinity, all men are equal. The reason why I say it this way is simply that when I do a little task, I think I am working. It becomes such a substitute. If I think that I am doing this and that as a group and that I can make lovely Christmas calendars for Christmas an sell them in order to support the group, how little work is there in that kind of an attempt. All I do it is for the sake of making something so that someone else can say, Oh, you made ten didn't you. Oh yes, but I give it to the group. Oh sure. Am I awake? Not in the least. I am only a nice little man. Perhaps a little conceited. So you see these questions of tasks for oneself. I almost say, nix, nix. Don't do it. The way I am is fine, as long as I am an object of observation, I don't care about the description of the object. The fact of existence is that what counts, not the description of how I am even as an ordinary human being. From the standpoint of eternity, I am a point. Iam nothing special and no one is anything special from that standpoint. Humanity is made up of cells and all of them are alike until a few get

together and have special functions to ____ _____ but otherwise the totality of the body of mankind is nothing else but just a few cells and here and there special ones, and am I a special one for that purpose. How do I know. What do I know even about the totality of mankind. All I know is myself the way I am and that what is supporting now, that what could give me a brain that could develop, and that what could develop as far as my feeling is concerned and the accent of man's life is more and more of remaining a support for that what ought to develop. I live with my body the way it is provided I take care of it in an ordinary healty condition and I provide my feeling center with enough lets call it data so that it can continue to function and that what I consider the mind so that it is still limber enough that it will move effeciently, that it is sufficiently flexible so that when sometimes certain things are required that it is there and start to function without having to undo the rusty state in which it is. How to decrystalize my mind so that it is flexible enough for that purpose to grow but I don't do that by the acquisition of little examples. I exist. That's all I wish to know and I want to make absolutely sure that at any one time in whatever this condition is that I consider my body to exist that something is aware of my existance and instead as I always say figuring out little tasks, use the time to wake up. Thats where your energy should go. Everytime th that you think you want to give yourself a little task, the thought is already enough, wake up to what you are doing. You don't need a task. You need a task only when you have no desire that you ever connect the question of waking up with something you have to do but if you feel that you have, do it under any kind of condition, if that feeling or that kind of a thought is strong enough. Increase that kind of a thought, increase that wish, you will wake up. Yes, is that clear enough? All right. It brings it down to a much simpler level. It's almost so that what I do in ordinary life is of no value. This is a great danger

of it because ordinary life is of extreme value in ordinary life and I would be a stupid fool if I tried to reform or change or practically kill my laboratory with which I have to work so of course I expect that the different things are shiny enough and kept clean and all the rest because my body. That's going to be the instrument for me. The will have to execute what my consciousness and my conscience wishes this personality to do. It's got to be in good shape. All right. What is squeaking?

(Answer unclear)

Oh, it probably means I am at the end. One more question.

Question: How can I accept my subjective condition under emotional hysteria?

Mr. Nyland: You can't. Your subjective condition remains constantly emotionally disturbed whenever you are affected emotionally. Don't think for a moment you can change you personality. At most what you can do is to try to bring something that remains in existence as an objective faculty in the begining and afterwards we hope could become a a form of consciousness and then would start to function in relation to you in helping them to change your personality. But while the "little I" is still observing and in its infancy and while it is still the road of consciousness and conscience to be gone through your body will remain as unconscious as ever and don't try to change anything whatsoever because it might even lead to more psychological disturbance. Don't be stupid. But somethimes don't express you negative emotions, etc., etc. Its utter stupidity. If it is done for the purpose of being awake, it's different, when there is a chance for that kind of energy to go somewhere else but if I just stop them I will explode and in all probability, I will get some other kind of an ill somewhere. Maybe my toe will itch. Such nonsense. So don't think about these things. There is only one thing to think about. How do I wake up and do I

want to wake up? Do I want to make an effort and do I think that it is necessary for me as a man that I have to grow because I do know that I am not grown at all. I am a stupid fool. Unconscious most of the time and if it is a little bit conscious it is not to my credit and that that what I do subject to all kinds of feelings, flying off the handle, losing energy all the time, many things of that kind. Consider yourself first and because of that maybe some desire is born in you that you have to do something about that and then try to work. Try to wake up. Never mind theories. They are fine for a little while, but they don't help you. Practical application of work is the only thing that will count It is the only thing that will give you something different! The rest will be an enjoyment for your mind but. Supposing I said yes, or supposing I said now, what difference does it make. It settles the question of emotional involvement of some kind or another about which you don't know a thing. Forget it. Try to be clear what is required by the effort if I say I wish to Wake up. How, and then what is the result and then it works. Then there is a "little I" and when it doesn't work the "little I" disappears or at least it's not available for you. All right? Good.

Question: I'm having a little bit of trouble with observation, I'm having a little bit of trouble with Self-Observation and putting it into practical application. I find my head getting too much involved and _____ too much.

Mr. Nyland: Well, you see whenever it happens, stop it and start again. Many times your head is your enemy and thoughts about work are enemies. Ordinary mental processes are of course hostile because that what tries to become objective is of course in the midst of it. All the different activities of the mind are against anything that comes in as an intruder. That's why it is so difficult. Not only that when we are used to it that

we don't know it, but if one would start to plant it in a surrounding of subjectivity, how can Objectivity survive. So of course your mind comes between. So you say, O.K., finished. I don't want to work. The mind is nowhere, until the danger is past. Then all of a sudden you start again, you -_____ the mind too if you know what I mean by that. Don't worry,it is the same case with everything. Everybody's mind starts to complain and it is in the mind that _____ and so the personality does not want to Wake up. It is functioning on earth. Mother nature has told it you stay away from these ideas of Objectivity and it you attempt it, I'll spank you; really, it is like mother nature. Mother nature has only one purpose,to keep people asleep. As soon as one starts to question it, mother nature is there to put covers on their eyes so that they can sleep a little better, inventing all kind of things like sport just to keep them occupied. So they drouse. So are there anymore questions? We are running at the end of the tape don't we? Yes, so that is the end of meeting. We never can talk longer than the tape is long. That's how mechanical we are. So anymore questions? Yes.

Question: Are we almost finished?

Mr. Nyland: Almost finished, yes, would you like to finish?

Question: I just wanted to talk with the people who are driving home.

Mr. Nyland: Good, that is something all those for tonight who are going to stay. We'll have to talk about how and what to do, so we will close this meeting and the second part of the meeting is, we will consider at a little lower level, but in any event, interesting, because it's interesting for ordinary life. Good luck with Big Sur and get people from the surroundings to join you and talk all you can. John will help you as much as he can and whatever we can do from New York to hwlp you by all means let us know. Try to work, as if I almost say as if your life depends on it. If you really understand it. What is

involved and the way it can be done because it remains your property since you create it. You can say you create it in the name of God, of course, but that is another question. It makes you independent. You remain the master for yourself and whatever it is and whatever the valuation you place on that, you can do it, and you don't need a doctor and you don't need medicines or drugs. You don't evern need at certain times prayer and you can even work on yourselves without admitting that there is a God, Father, existing somewhere. You will come to conclusions like that because you cannot eliminate them. The life of man has to have perspective and when in this perspective you focus, at the end you see God without any doubt but which ever way you want to define it, it is not God sitting on a throne. The all universal power existing as Infinity. Such concepts you will learn to understand but you don't have to begin with it and you don't have to be anymore grateful becaude all you do to accept what has been given, it is you life as it exists now and you came to a conclusion because you want to make that life a responsibility of your own. That's the whole problem because you consider your life now entirely your own and you are responsible for the maintenanc of it. Well now we are 60% _____.

Good night everybody.